The Inquirer

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UNITY IN DEPTH

IT is probable that by this time the Archbishop of Canterbury has been reminded of some of the harsh realities that belong to the words Protestant and Catholic. He has been reported as seeing little difference in them, and suggesting that they are now used for propaganda purposes.

They are not used for propaganda purposes when Protestants and Catholics marry. According to the Catholic church such a marriage can only take place, and the Catholic partner remain a true catholic, when the children are brought up in the Catholic faith. There is a division here that cuts deep into personal relationship in terms of happiness and fulfilment. The question why it should exist is one that the Archbishop should answer, and of course the Pope. The terms Protestant and Catholic would be seen then to have a meaning outside the range of kindly goodwill; and the idea of unity becomes a very harsh matter indeed.

The central act of Catholic worship is the mass. No Anglican priest could undertake the sacrament. It is as inconceivable that the mass could be enacted in Westminster Abbey as the Anglican Eucharist in Westminster Cathedral. These are divisions profound and deep. They do not belong to abstract theology but to the life and happiness of millions of people. The Archbishop (and the Pope) ought to explain in terms of unity why these divisions exist. No such explanation will ever be made. No one can possibly conceive the Archbishop of Canterbury talking them over with the Pope with the intention of eliminating them. This if anything, is the real test, and everyone knows that in terms of the orthodox Christian faith nothing can be done about it. Someone should say this, and lift the supposed current desire for unity out of the misty sentimentalism in which it lives.

Christian and Jew

In the *Inquirer* this week there is a report of a centenary meeting in which a Unitarian scholar was remembered and honoured for his services to the Jewish faith. There is also an article on the week of prayer taking place this week, for unity among all the Christian churches.

An eminent Rabbi was present at the centenary meeting. He spoke in moving terms of religious unity. It is unlikely that the ecumenical movement (the movement among the Protestant churches for unity) in its period of prayer will be moved by any desire to be united with the Jewish faith in the presence and worship of God; and there are understandable reasons for that. Nevertheless prayers will be offered for unity with selected churches, and it must be hard to understand this in the spirit of Christ.

There is a division between Christian and Jew in terms of personal relationship in religious matters just as harsh as between Protestant and Catholic; and the Jewish faith makes its own contribution to that. But to slur over these corroding divisions (as exclusive prayer for Christian unity does) is to sentimentalise all ideas of religious unity. Again, a major question is, why are Christians and Jews divided? and somebody must answer that. It could not simply be answered by prayer.

Unity in Depth

A great Unitarian scholar had a very different idea of Christian unity from that supposed by the Archbishop and the ecumenical movement, and it is worth drawing attention to it.

Dr. James Martineau was a friend of the Catholic mystic and scholar, Baron von Hugel. Towards the end of Martineau's life the Baron visited him. The Unitarian's idea of unity may be prefaced by the Catholic's description of him:

> "The late Dr. James Martineau, the well-known Unitarian preacher and philosopher, had allowed me to come and see him, for the first time and the last, in his rarely tidy study in his house in Gordon Square. He was then over ninety years of age; yet bolt upright he sat, slim of figure, faultlessly neat, clean-shaven, clear-eyed, keen of speech, vivid in mind, utterly youthful and ardent of soul, there—the fine aspiring man—before me. And at the finish of our long talk, he told me the following experience:"

We summarise Von Hugel's account of the experience.

A young American in religious difficulties had visited Martineau. For ten years he had been an ardent and, in terms of public response, a successful atheist. He began to have his doubts. He came to Martineau to help him.

The help the Unitarian gave was strange. He told the young man (who was financially independent) to go and live for six months among the Catholic peasants of Westphalia, and then for another six months with the medical students in Berlin.

The young atheist did so. He came back with an extraordinary story. He found more depth, more capacity for life among the superstitious Catholic peasants (their forebears had been Catholic for a thousand years) than among the liberal minded, bright and life devouring students of Berlin. He told Martineau in effect that he had seen a great light.

The reply of the Unitarian was an extraordinary one. He made quite clear to the American his own distaste for Catholicism, but in effect he told him that if he had found anything ultimate in the nature of religion

among those peasants, and it suggested to him that he should become a Catholic, then, said the Unitarian that was the course for him.

That was Martineau's idea of spiritual unity. He thought something of majesty had been achieved if he helped another man to belong to a faith other than his own. That is unity in depth.

PRAYING FOR REUNION

By Basil Viney

HOW many Unitarians are aware that the ecumenical movement is now so strong that from the 18th to the 25th of this month all the traditional churches of Christendom will be praying for each other, that their sore divisions might be healed, and that reunion may be achieved.

On successive days prayers are to be offered for Rome, for the Greek orthodox church, for Anglicanism and Old catholicism, for the larger Nonconformist bodies, for the smaller Christian communions, and lastly, "for the unity of all mankind in the love and truth of Christ".

What is the Unitarian part in all this, if any? What should be our reaction to it?

I confess that I am profoundly moved to think of Anglicans and Nonconformists praying for each other. Nothing like this has ever happened on so large a scale before in the history of Christendom. It is surely a good thing, in which we can rejoice. And it will surely bear fruit.

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And yet doubts arise. Our rejoicing must be conditional. If the week of prayer leads to increasing mutual understanding, respect and sympathy, as it will, that is entirely to be desired. Should it lead to more joint services and interchange of pulpits, as it may, that too is good; and the more diverse the denominations between which such exchanges take place the better.

But if it should lead to actual reunion, if there should arise a single great Trinitarian church, gathering into her fold all Catholics and all orthodox Protestants, what then? I fear my doubts would become uppermost. Could such a church use its power wisely? Would it even tolerate the minorities that would still remain outside?

One cannot forget the horrible tortures inflicted on each other by Catholics and Protestants during and after the reformation. One cannot forget that the Nonconformist Pilgrim Fathers, fleeing from Anglican persecution in England, themselves persecuted Quakers in New England. It seems that toleration only appears in the first instance when and where the opposing forces are fairly equal, as in late 17th century England. From such toleration respect and even mutual interest ultimately arise. But wherever one church (or party) wins an overwhelming majority it is in danger of becoming oppressive; and the larger the majority the more oppressive it becomes. Consider how much more oppresive the Roman church is in Italy than in France, in Spain than in Italy. Or recollect how oppressive were certain protestant fundamentalists in recent years in the "Bible Belt" of the U.S.A.

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To this it may be said that under the impetus of reunion any return to mediaeval persecution of non-Christians would be unthinkable. I agree. But there are degrees of persecution. And one has only to study the phraseology of some of the prayers to realise that the ecumenical movement is far to the theological right. At first it seemed a pity to me that we were excluded; but how could we participate, even were we invited, in asking God "for the sake of the Lord of the Church who broke on the Cross the power of sin . . . that we may be made to conform to the truth of our unity in Christ Jesus for his Name's sake"?

Clearly the reunited Christian church will be Trinitarian, and the barrier between ourselves and our fellow Christians will rise higher. That perhaps, is a small matter, both to us and to them. What is of more import is that the barriers will rise higher between Christianity and all the other religions. And that is why I could not rejoice in the prospect of literal reunion. Reunion between Congregationalist and Baptist, divided by the trivial preference for infant or adult baptism, by all means. Joint services all round, and increasing co-operation in the advocacy of just causes, by all means. But I fear we can only rejoice that literal reunion is both needless and unlikely.

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Old Pope John, evidently more liberal than his precursors, would undoubtedly be sincerely glad if all Christians returned to the Roman fold—might even try to ease the path of their return. But can one believe that Anglicanism or Methodism, absorbed into a somewhat modernised Rome, would ever again tolerate a Bishop Barnes or a Donald Soper?

Far other, wider and wiser is the dream of that other old Italian, Giovanni Pioli, himself once a Catholic, who rejoices to trace in the pacifist stream in his own former church, in Unitarianism, in Quakerism and in the Ghandian movement foreshadowings of a genuine world faith.

Even more distant? Perhaps not! For is there not more in common between Aristide Pierre Maurin, the French-American Catholic who was also a fearless radical and pacifist, and Mahatma Ghandi, than between Pope John and Archbishop Fisher?

IT CAN BE DONE!

Letter received by the *Inquirer* from a congregation:—

"Sales are going up, I am glad to say, and thirty copies will still be inadequate. I think you should make our order forty copies until further notice.

I would like to know if there is any wholesale rate for outside agencies who might be willing to retail the paper. I have the student community particularly in mind."

If every congregation could only emulate the above, the sales of the *Inquirer* would bound. Higher sales would give us greater resources to add to the help the paper gives to the whole Unitarian, Liberal and Free Christian movement.

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Inquirer circles are being formed in certain churches, which meet regularly for discussion of articles in the paper. Form one in your congregation and tell us about it.

ROBERT TRAVERS HERFORD CENTENARY PUBLIC MEETING

STAND Unitarian Chapel and School and the recently formed Whitefield Hebrew Congregation jointly sponsored a successful Public Meeting at Stand Grammar School for Girls in Whitefield, near Manchester, on the evening of December 29th, to mark the centenary year of the birth of the Rev. Robert Travers Herford, B.D., D.D., D.Litt. (Heb.), the distinguished scholar of Hebrew literature who for twenty-nine years ministered at Stand Chapel.

The Chairman was introduced by the Rev. Sydney H. Knight as a member of the Council of Christians and Jews, the Rev. Paul G. Guinness, Vicar of Christ Church, Ashton-under-Lyne. He spoke of Dr. Herford as a link between Jew and Christian, a friend of the Chief Rabbi, of Dr. Altman, and of Dr. Leo Baeck.

Hebrew Scholar

The first speaker (who deputised at short notice for Dayan I. Goldtich of the Manchester Beth Din) was the Rev. Dr. I. W. Slotki, who remembered Dr. Herford as one of the first lecturers

to the Society of Hebraic Studies founded in 1917; as one of the pious men of the Nations; as a devoted and thorough student of Rabbinic literature, revealing the full significance of the thought and practice of the ancient Teachers of Israel, who were for centuries misrepresented and misunderstood by non-Jews; and as one who dissipated prejudice and established recognition of the high moral status of Rabbinical Judaism. Before the first unabridged English edition of the Talmud, the original in Hebrew and Aramaic was inaccessible to the layman or to the average scholar, giving rise to a slight and partial knowledge of Pharasaism which allowed the name " Pharisee " to be regarded as synonymous with the word " hypocrite ". Herford's intensive studies in the original of the Mishnah and Talmud and cognate literature, with scientific and impartial research, revealed a totally different picture of Pharasaism whose true character was marked by high standards of moral and spiritual teaching.

So close a student of Hebrew literature was Herford, that one could recognise the influence of the Talmudic idiom and thought in his own writings. He showed that it was possible to be a faithful critic of a religion without being of it. Dr. Slotki concluded with tributes to Dr. Herford for his willingness ever to learn, for his open-mindedness and fairness, for his candour and modesty, and for his courage to break with views commonly held by his brother Christians. Judaism and scholarship owed a great debt to Robert Travers Herford.

Christian Minister

The Rev. Principal F. Kenworthy, of the Unitarian College, was the second speaker, and he dealt with Dr. Herford's work as a Christian Minister, a task to which he felt unequal, not through lack of knowledge, but because he knew enough to realise he could not do full justice to it. For sixty-five years Dr. Herford served our Unitarian Churches, making an enduring contribution to their work and welfare. A Unitarian born and bred, brought up at Cross Street Chapel, Manchester, educated at Owens College, Manchester New College, and the University of Leyden, he settled at Stand, exercising from 1885 to 1914 a devoted and successful ministry. His published works might suggest a scholarly recluse fulfilling only the essentials of his calling; but in fact he gave himself without stint not only to his own congregation, but to the denomination.

For sixteen years one of the secretaries of the North and East Lancashire Mission, for seventeen years, all told, secretary of the Widow's Fund and sincere friend of all members, and for twenty years genial secretary of the Apostles (the Ministers' Monthly Meeting in the Manchester area), a humble task to which he gave himself in delight and devotion, yet his ministry came first. Even there, though his attention was occupied by matters like the erection of a new Sunday School at Stand and the writing of the Chapel's history on the occasion of the 200th anniversary, he never put aside anything for the Sunday service with its supreme purpose of deepening the spiritual life. As a preacher he took great themes and expounded them in a simple and direct manner, never parading his immense learning. His life was built on a personal faith in God, and no congregation ever had a more faithful pastor and teacher.

Later Years

When in 1914 he left Stand to become Dr. Williams' Librarian, and there was more opportunity for academic and scholastic pursuits, he never forgot that he was first and foremost a Unitarian Minister, who must preach the Gospel, as he did at Peckham and Newington Green and elsewhere, with accompanying pastoral work, day by day, year by year.

Curiously, Dr. Herford never held a full-time teaching post at College or University, but students at M.C.O. and U.C.M. owed him an enduring debt of gratitude. He was Tutor in Homiletics for one Session at U.C.M. and Visitor for ten years, giving memorable addresses on " The Jewish Origin of the Sermon ", " The Minister and Politics ", " The Influence of the Minister ", and, characteristically, " The Place of Humour in the Minister's Life ".

Even in retirement near Chester, he continued supplying pulpits far and near for almost twenty years, and was for two years secretary of the old National Conference, taking a leading part in the formation of our General Assembly in 1928. He was rightly made an Honorary Member of this body.

A great and good man, the faith which nourished and sustained his life is indicated by the text of his first and last sermons as minister at Stand: " Howbeit, the firm foundation of God standeth " (II Tim., ii, 19). His true vocation was that of a minister of God.

Memories and a Gift

Miss Ruth Herford, now living in North Wales, then rose to thank the speakers, recalling how her father was early fascinated by the shapes of the Hebrew letters over the sections of the 119th Psalm seen over his mother's shoulder as she read to him, and how he secretly studied a Hebrew Grammar surreptitiously bought at the age of thirteen from a street barrow for a shilling. He had always been careful to keep his Hebrew studies as a recreation, his primary interest being with his congregation. The interment of his ashes under the lych-gate at Stand arose from a desire to maintain this close connexion. She also spoke of the valuable support of a splendid wife during sixty-four years.

Miss Herford then described how, after the war, Dr. Leo Baeck, Chief Rabbi of Berlin, came to see her father at Kelsall on his release from concentration camp, and how she photographed the two of them in conversation. After Dr. Baeck's death, the German Jews sent her a commemorative stamp bearing Dr. Baeck's portrait, almost certainly taken from her photograph. This stamp, together with a framed enlargement of the photograph, she presented to the Whitefield Synagogue, as a token of Jewish Christian friendship and co-operation.

A Prophecy?

The Chairman at this point quoted words spoken to him by Dr. Baeck shortly before his death: " I believe that the next great phase of the world's history will witness the emergence of a new sense of partnership between the Jewish and Christian worlds within the Kingdom and purpose of God."

Memorial Prize

The President of the Whitefield Synagogue, Councillor Leslie Donn, thanked the Chairman, the speakers and Miss Herford, and said one day he hoped to see taken up the suggestion of Jewish origin that one of the new towns in Israel should be named after Dr. Herford. He then presented a letter inaugurating a Travers Herford Memorial Prize to be awarded annually by the Whitefield Hebrew Congregation to a young person chosen by Stand Unitarian Sunday School for some appropriate work in connexion with the Old Testament or Christian-Jewish co-operation, the details of which were yet to be decided.

Miss Herford responded on behalf of Stand Chapel and School, and a memorable meeting came to a close.

A LAYMAN'S DIARY

January 4. Every Wednesday, if I have access to a *Times*, I turn with reluctant fascination to the front-page advertisement column headed " Church Restorations " to see what Mr. Kirkland Bridge is up to this time. Occasionally, when he escapes from his " dear old Rector ", " there'll always be an England " vein, he talks some quite good sense. Today, for instance, he recounts how he found himself chairman of " a distinguished Committee of ' top people ' " during the war. To secure regular attendance, he says, he opened every meeting on the very tick of 8 p.m. with the words " Ladies and gentlemen, with your approval, I propose closing this meeting in 75 minutes from now, at 9.15 p.m. precisely "; and when 9.15 came round, no matter who was speaking or what subject was being discussed, he would say " Ladies and gentlemen, I declare this meeting closed: thank you." Try this, he says, on the Parochial Church Council.

I know this trick can't always be worked, and of course *our* Church Committee never wastes a moment chasing after red herrings . . . . But I do think Mr. Bridge has scored a bullseye, for once.

January 5. I was glad to see Mr. W. J. Shearring's letter to the *Inquirer* commending the Charities Aid Fund of the National Council of Social Service. It is a great convenience to be able to set aside a gross sum for all one's charities (including income tax regained) each year, and to be able to vary the amounts given to individual charities as the need arises. The Secretary, Mr. J. D. Livingston Booth, Charities Aid Fund, 26 Bedford Square, London, W.C.1, is always pleased to send full particulars on request, without any obligation. (There are similar local funds, too: I know there is one run by the Manchester Council of Social Service at Gaddum House, Queen Street, Manchester 2.)

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January 6. Amid the austerities of the *Times Literary Supplement*, cheerfulness breaks through from time to time. This week Professor Agnes Headlam-Morley tells how her uncle, A. C. Headlam, as a young clergyman (long before he became the forthright Bishop of Gloucester) visited the monastery on Mount Athos in Greece. The monks, who had not seen an Englishman for many years, "received him with great hospitality and offered him their favourite dish, a kind of soup or stew". Some time later another Englishman visited the monastery, and the monks, delighted, told him that they would prepare in his honour a dish which one of his countrymen has enjoyed so much that he had given it a special name.

When the guest asked what the name might be, they said proudly, "Dammuck".

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January 7. This morning, by the same post, I received my December *Unitatian Register* from Beacon Street, Boston, and the winter number of *The Modern Free Churchman* (1s. 9d., post free, from the Editor, Great Frenches Park, Crawley Down, Sussex). Both are full of good things, and both have important articles about the teaching of religion in schools run by the State. There is clearly a great contrast between the attitudes of religious liberals on this subject here and in the United States. Writing about the United Kingdom, Dr. Ernest Green shows that there is a certain degree of disquiet about the risk of the county school being used as a platform for the teaching of a dogmatic form of Christianity, but his tone is moderate and falls well short of anything like alarm. But in America, as Paul Blanshard shows in the *Unitarian Register*, legal battles are raging, and conflicting decisions of the Supreme Court are being hotly debated by different groups of militant Protestants, Roman Catholics, Jews, humanists and Unitarians. It will be interesting to learn the result of the questionnaire on religious instruction in schools put out by our Social Service Department; I suppose it will be published in the course of this year.

(There was a nice misprint in a recent *Guardian* article on religion in schools. Uniformity of teaching, it was said, was being secured to a great extent by the use of "agreed celibacies".)

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January 9. Recently, when I was questioning the wisdom of insisting on the swearing of oaths in Court, and quoting *Matt.* v, 34, ("Swear not . . ."), I was rather afraid that some learned theologian might take me to task for venturing into unfamiliar fields of New Testament interpretation. But Mr. S. Godman of Lewes (whose beautiful handwriting fills me with envy and despair—as does that of the Rev. Francis Terry—whenever I see it) sends me some unexpected support from an orthodox source. This is a cutting from the "Question Page" of *The Sign* for December, 1960. (*The Sign* is a highly readable parish magazine "insert" published by Mowbrays). The "Question of the Month" is "Why are we required to take oaths in courts of law, when this practice seems to be expressly forbidden by our Lord in *Matt*, v, 34?" and the paper's reply seems to me to be very good. "The Christian", it says, "is bound to speak the truth", and it goes on:

> "The oath is, in origin, a device to obtain truthfulness on a particular occasion, when truthfulness is not necessarily to be expected. In a Christian world, oaths would rightly be abolished as contrary to the spirit of Christ. But the State is not yet a Christian society. Its members are not all Christians, hence it is compelled to retain and enforce oaths. And a Christian, as a member of the State, will conform to the State's rule in matters that concern the State in order that justice may be administered, although to the him the oath will be superfluous, as he is equally bound to speak the truth at all times."

So for most witnesses the oath is either (a) superfluous or (b) meaningless, which is hardly a satisfactory state of affairs. It would almost be fair to say that the use of the oath is a device for imposing a pseudo-religious act on non-religious persons on the assumption that they will be sufficiently superstitious to be afraid of the consequences of breaking it.

THE CHURCH ON THE HILL

HIGHLAND PLACE CHURCH, ABERDARE, 1860-1960

By L. Baker Short

WHEN you first visit it you think you will never get up to it, placed so high on the side of a steep hill. It is indeed well named Highland Place Church, the spiritual home of the English-speaking Unitarian congregation of Aberdare, South Wales. This lofty situation also expresses something of the religious aspiration and ruggedness of purpose which have always characterised the men and women who worship there.

It has never been a large or well-known congregation of the Unitarian body, nor have many of its ministers been much known in the wider denomination. Yet I think it is typical of the way in which our smaller churches, unknown to the denomination at large, have won the allegiance and support of men and women of character and initiative, and faithfully served the community in which they lived—and what is more, in face of many difficulties have refused to lie down and die. The remarkable thing about this Aberdare congregation is its spiritual tenacity.

This month they are proudly celebrating the centenary of the foundation of both their congregation and their church building. On Sunday, January 8th, the Rev. Jacob Davies, a former minister, preached at the centenary service, while on January 10th the Revs. Alan Taylor and L. Baker Short were the speakers at a centenary meeting. But above all the congregation have published a centenary history, written by the Rev. Jacob Davies, who served them 1945-57, the second longest ministry in their history. Mr. Davies is the editor of *Yr Ymofynydd*, the Welsh Unitarian *Inquirer*. His history is called: "A City set on a Hill: the Story of Highland Place Unitarian Church, Aberdare, 1860-1960." Copies can be had from the church secretary, Mr. Arwyn Williams, Unity House, Monk Street, Aberdare, for 2s. or 2s. 6d. by post.

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Mr. Davies' booklet is clearly and concisely written, giving the story of the origin of the congregation and the opening of the building, the chief events in the history of the last hundred years, and some account of each of the 11 ministers who have served the church during that period. Nor does he gloss over any unhappy experiences. The congregation appears to have been born of a desire for Unitarian services in English on the part of English-speaking Welsh persons and English immigrants into the town at a period when many new Unitarian churches were being energetically built. The spiritual tenacity of the congregation in the face of odds (already referred to) is well brought out. It was originally called Unity Church. So far as I have been able to check, I do not detect many errors. But in any future edition the name of Mr. Spreading on p. 12 should be corrected to Spedding—the Rev. T. P. Spedding, the leading spirit behind the former Unitarian Van Mission. But Mr. Davies is to be forgiven for the error, for he is quoting from a letter of the late Rev. H. Fisher Short, and my uncle's writing was notoriously illegible!

The ministers have been about equally English and Welsh in number. Those of Welsh origin have been mainly trained at the Presbyterian College, Carmarthen. Of those of English origin Manchester has trained slightly more than Oxford. But I believe that Highland Place, Aberdare, holds the distinction of being the only Welsh Unitarian church that has so far "called" a woman minister, the Rev. Constance Harris (1928-31). This

is, of course, apart from the rather special case of the late Rev. Rosalind Lee. Most of the ministers came to Aberdare in the beginning or early part of their career as Unitarian ministers, so that the congregation has nearly always had the advantage of youthful vigour and enthusiasm.

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Indeed almost all of them made some special contribution to their time. The first minister, Rev. C. F. Bliss (1861-63) published in 1889 " The Unitarian Argument ", for long a useful and popular work. The Rev. J. J. George (1864-82), whose ministry was so far the longest at Aberdare, was a man of many parts. He kept a school, was sub-editor of the *Aberdare Times*, and local correspondent of the *South Wales Daily News* and of the *Merthyr Express*. He played a leading part in sending to Parliament Henry Richard, the Apostle of Peace. A recent University of Wales thesis testifies to his great services to civil liberty, reform and radical thought in the Aberdare Valley. His son, the late Rev. W. E. George, for many years Unitarian minister at Derby, compiled the little anthology, " Be Comforted ", which was published by the Lindsey Press at the time of the First World War.

The Rev. J. A. Shaw (1890-93) was noted in Aberdare for his public theological controversies. He it was who preached the first sermon at Pontypridd which led to the formation of our Unitarian cause there. His son is our Unitarian minister, the Rev. Edric Shaw.

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The Rev. Jenkyn Thomas (1893-99) was an able musician, who composed many Welsh hymns. He became co-secretary of the Glamorgan Musical Society, as also of the newly-formed South East Wales Unitarian Society. The Rev. H. Fisher Short (1902-4) made many young people members, who later became pillars of the church. He was active in the public life of the Aberdare district, was a member of the Free Library Committee, and engaged in many controversies with Free-thinkers. A little later his work with the Van Mission led to the gathering of our Mountain Ash congregation, now alas defunct. Three of his sons are of course now prominent Unitarian ministers.

The Rev. Melchizedic Evans (1906-11) organised the Jubilee of the church, and various structural improvements. The Rev. John Page Hopps visited Aberdare during his ministry. His grandson was Alun Lewis, the well-known Welsh poet and author, who was killed in action during the last war. A memorial to him will shortly be erected in Aberdare. During the ministry of the Rev. E. T. Evans (1913-20) the present organ was installed. The Rev. Harry Andrew (1922-26) is remembered as a joint founder of the Aberdare Golf Club, and for his able use of dramatic literature in his sermons.

The Rev. Constance Harriss (1928-31) rendered valuable social service in the alleviation of the terrible poverty caused by the severe unemployment of those days. Her social survey, " The Use of Leisure in Bethnal Green ", is still remembered.

The Rev. Victor James (1932-42), now in Australia, likewise rendered valiant help to the unemployed in that very distressed area of the 1930's. He helped to organise occupation, dental care (he was a dentist), and protest meetings and marches for the unemployed; attended on deputations; and served on the Unemployment Assistance Board. Finally the Rev. Jacob Davies (1945-57), in addition to reviving the Sunday School, played a big part in public Welsh activities, as well as speaking at many Old Age Pensioners' rallies, strike meetings, and May Day demonstrations.

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Nor has the church ever been without men and women of personality who have supported the leadership of the ministers with money and service, and played their part in the industrial, public and musical life of the area. One must mention Evan Thomas and L. N. Williams who produced the world-famous Cambrian Miner's Lamp which won international medals, and is still going strong; John Jones, director and chairman of the Aberdare Waterworks; blind Rhys Hopkin Rhys who ruled the public life of Aberdare for 50 years, and secured its beautiful Public Park; John Lewis who became known as the greatest designer of steam engines in America; Sophia George (daughter of the minister) notable for her work for the N.S.P.C.C.; J. L. Rowlands, co-founder and proprietor of *The Aberdare Leader*, and a County Councillor. And in the last three years Civic Sundays have been held at the church when Councillor Tom Morse and Rupert Rees became Chairmen of the local Council.

Long live Highland Place, and may it soon secure the ministerial leadership it so much desires and deserves!

Correspondence

Letters should be addressed to the Editor, 'The Inquirer' 14 Gordon Square London, W.C.1. They should not in general exceed three to four hundred words in length.

Heavy and Light Weights

Sir: I have no wish to be crushed between the heavy-weights, Phillip Hewett on my left and Lionel Reed on my right, but a little incident at Islington has relevance to one of the points in dispute.

For some reason a young Methodist lady was asked, and very kindly agreed, to officiate at the Children's Church on the Sunday before Christmas. By the time I looked in she was fluently presenting her version of the Lucan story. But there was interruption. A young lad rather explosively asserted, " My father says Jesus was born in October ". The answer from the desk with a shade of indignation was, " I've never heard of such a thing. I was taught that Jesus was born on Christmas Day ".

Leeds. Yours, John Hinkins.

Pacifism

Sir: In his article in the *Inquirer* for 7th January, Mr. H. W. Heason has replied to my recent article, and at the same time has used the opportunity to present a definition of pacifism. The subject would take pages to discuss properly.

Agreed, with Mr. Heason, that there have always been pioneers who have seen beyond the present. Proposed, that in many cases their influence would have been greater, or more lasting, if they had had a better understanding of the mechanics of action. Their most notable error: the single-minded approach, with direct action. Proposed, that the direct approach is often ineffective. Proof: the most successful men in their own field are the technologists or technicians. Their success is due to the indirect approach. A technician, proposing to lift his car by his own power does not grasp the car and heave upwards. He applies his power indirectly, through a jack. Typical of the modern mind is the craze for sport, which calls for the technological, indirect approach. A football team does not consist entirely of forwards, but is half forwards and half defence—the indirect approach, the dual approach, as opposed to the single-minded approach. The dual, indirect approach is necessary for practical success in any subject. The Minister, torn between pastoral duties and the desire for study and meditation knows this only too well. He cannot give his full time to either; he must share it between each—the dual approach.

With many idealists in history, their football team for the game of life would have consisted entirely of forwards. Magnificent, but ineffective. In the case of Jesus I don't accuse him, but some of his followers. Coming to pacifists, their solution is direct action—single line action. Lay down all arms. Magnificent, but ineffective. Only practical solution is dual approach—(*a*) long-term action of changing people's minds and hearts so that war is unthinkable, and trying to negotiate multilateral disarmament, and (*b*) short-term action consisting of being prepared to a reasonable point for defence.

Conclusion: all through history the children of this world have been wiser in their generation than the children of light. The children of this world par excellence today are the technicians. Learn the secret of their success, and apply it in the field of religion.

Yours sincerely, K. S. Empson.

House Religion

Sir: I have read, with very great interest, of the experiment at Guildford. The faithful there are to be congratulated on having discovered a new technique as an aid to worship. May I suggest that a judicious use of a tape recorder could be of service in the formation of new Unitarian groups? At one period we heard much of " House Party Religion ". In those days it had a somewhat snobbish connotation. But " House Party Religion " ought to appeal to Unitarians, not, I hope, for social reasons, but because they are usually sensible and sociable. It is only by the establishment of new religious groups that the Church can grow. Buildings are expensive to erect and maintain. Ministers are rare creatures, these days. But services could be held in private houses with the aid of tape recorded sermons.

I am sure all our ministers would be prepared to give the brethren what Principal Weatherall was wont to call " a wisdom ". Moreover, some members of the group could give inspiration by leading in prayer. This is the most important part of any service, and fortunately we possess in Dr. Rees's " Orders of Worship " a very fine liturgy, indeed. If then our ministers could be induced to spare a little of their valuable time for occasional pastoral visitation these groups might develop

into real congregations, and a Forward Movement might begin in earnest. We could even have Thirty Thousand Unitarians by 1962.

Dromore, N. Ireland Yours faithfully, A. Elliott Peaston.

Unitarians in Hong Kong

Sir: My wife and I have now spent almost a year in Hong Kong. We have no Unitarian Church near at hand but have been fortunate in hearing from our friends at Nottage (Porthcawl, Glamorgan) where we both became members the year before last. Our weekly copies of the *Inquirer* are also greatly valued though we feel that some of your correspondents tend to look on the movement rather pessimistically.

Before leaving England we were able to visit Churches in Northumberland, Yorkshire, London and Wales and, in nearly all, we found people who like us had left larger denominations to find religious reality among the Unitarian and Free Christian Churches.

Even in Hong Kong we have found that there are four or five other known Unitarians.

We hope that any *Inquirer* readers who might be coming to Hong Kong or who know of Unitarians living out here will write to us.

British Officers' Mess,
1/7, D.E.O. Gurkha Rifles,
Hong Kong, B.F.P.O.1.

Yours, B. N. C. Littlepage, Capt., (R.A.M.C.)

News Review

A New District Minister for London

The Executive Committee of the London District and South Eastern Provincial Assembly are happy to announce that the Rev. E. D. Davies, at present Minister of Unity Church, Sheffield, has accepted their cordial and unanimous invitation to become their District Minister. It is expected that Mr. Davies will take up his new appointment early in April.

Lord Altrincham accepts invitation to Preach in Strand Church

Following Lord Altrincham's complaint in a newspaper that there was no Church that would accept a freethinker, he has been invited to preach in the Strand Unitarian Church, recently formed at Essex Hall, Essex Street, Strand, W.C.2. He will do so on January 29th at 6.30 p.m. The two honorary ministers agreed that he should be quite free to preach as he felt led, provided that the ministers and others were allowed to ask questions and comment afterwards. To this Lord Altrincham readily agreed.

The discussion period will be chaired by the Church President, Sir Adrian Boult. The ministers, the Rev. Robert Tayler and Dr. Jeremy Goring, will be alloted ten minutes each and members of the congregation three minutes each, as time allows.

A Fine Example

MRS. AMY NIGHTINGALE of Evesham is well known throughout the Unitarian denomination, for she is a past national president of the Unitarian Women's League and of the Ministers' Benevolent Society. She has also visited the Unitarian churches in Australia as a representative of the General Assembly and is a qualified lay preacher. But she is also a personality and has made history in the Borough of Evesham, having been the first—and, for years, the only—woman to sit on the Town Council and, so far, has been the only woman mayor and woman alderman of the Borough. She was a co-opted member of the Public Library Committee, over which she long subsequently presided till this month, two years before she entered the Council twenty-three years ago. At the age of 81, however, though mentally as alert and vigorous as ever, she has thought it right to resign from the Council and announced her resignation at the last Council meeting. Glowing and sincere tributes were paid to Mrs. Nightingale by the Mayor (Lieut.-Col. R. G. Burlingham) and other members of the Council. A devout member of the Church of England himself, the Mayor referred to Mrs. Nightingale as "a staunch Unitarian" and mentioned the high place she occupied in Unitarian circles. In her reply, Mrs. Nightingale used these words, "I have a great satisfaction in my work, and my simple Unitarian faith has kept me right all my life. It is a very simple faith—work for God is work for man—it has no trimmings and can be worked out in everybody's life, and I have tried to do just that. . . ." How gratifying it would be if more Unitarians publicly attributed their voluntary service to the community to their "simple Unitarian faith". Though she has given up her civic work, Mrs. Nightingale still has many other interests of a public nature and is, of course, a tower of strength to the Oat Street congregation. She is one of the most highly esteemed personalities in her adopted town of Evesham where she has resided since 1919.

K.G.S.

Collected in Homes of Members

PADIHAM: During the New Year's Day Service £12. 8s. 0d. was handed over to Rev. G. W. Petts for the World Refugee Fund. This money had been collected in the homes of members during the Christmas Festivities. Mrs. W. Chadwick, Miss P. Stone, and Mr. D. Robinson took part in the service, Rev. G. W. Petts gave the address, and Miss A. Helsby was the organist There was a good congregation, including members of the Y.P.L.

BOOKS AND PERSONS

By John Rowland

THE science of comparative religion (if science is the correct word in that connexion) is a fairly new thing, at any rate as regards the general reader and not just the student of theology. There have, of course, been a number of good statements of the subject, including at least one paper-back edition which became almost a best-seller. But, in spite of all this, there have not been an overwhelming number of really readable books giving Western readers some idea of the basic beliefs of the great religions of the world, and it is therefore somewhat remarkable that two such volumes, each very good indeed in its own way, have come to me in a matter of days.

Let me deal with them in turn, and then my readers can judge for themselves which book is most likely to have a personal appeal.

Most readers with intelligent young people about the house will be tolerably familiar with the series called "True Books".

(continued on page 849)

CONGO FAMINE

100,000 Starve!

Sheer lack of food is killing someone in the Congo every 14 minutes, on average! Most are women and children who have been driven to take refuge from the massacres. Oxfam has already sent £30,000 to extend the emergency feeding programme. We must send more to make additional food and medical supplies immediately available to the starving. Help save a life with your gift.

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THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 22, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel Unitarian, 11, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BEVELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. NICHOLSON
BILLINGHURST, Free Church, High Street, 11, Mr. S. R. MARTIN
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (January 29), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Mr. A. L. BLAKE, 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 Rev. A. J. LONG and 6.30, Supply
BOLTON, Walmsley, 3 and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Rev. FRANK WALKER
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKETON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. F. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting-House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Booth Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Mr. COLIN S. DINCE
DENTON, Wilton Street Chapel, 11, Mr. J. HYDE, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINBOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Mr. W. WANN
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KLUGEL
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Supply
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BEARDS
GUILDFORD, Ward Street Church, 11, Rev. DUDLEY RICHARDS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENDRON HILTON
HEPTONSTALL, Great Meeting, Ruins Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTYN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sundays)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Free Road Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. JOHN KELLY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Brodie Free Church, 11, Rev. C. A. POPE
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRIN
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. POPE
LIVERPOOL, Hope Street, 6.30, Miss H. DIXON-WILLIAMS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. F. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. WILFRED C. RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GRIMMOND
LONDON, Hampstead, Rosslyn Hill, 11 and 7.30, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. ROBERT TAYLER
LONDON, Ilford High Road, 11, Mr. J. ROBERTS, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOSEPH GRIMES
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. F. G. LEE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLER
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. SHEPPARD
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRINCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mr. T. WHITEHEAD
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (January 29) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Dr. MORTIMER ROWE
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 11, Rev. JOHN EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. G. W. PITTS, 6, Mrs. F. WAGER
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUNBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Mr. J. MCCORMICK
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. LAWRENCE REDFERN
SOUTHEND-ON-SEA, Dunlin Road, 6.30, Miss E. M. BUTCHER
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. H. CORDELL
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KINDALL
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STAPLTON
SWANSEA, Pentecard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIS
TODMORDEN, Unitarian Church, 10.45, Mr. P. WHITEHEAD, 6, Student
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conger Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 3.30, Rev. F. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. MACKINS
WATFORD, Friends House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45 Rev. CANON E. D. REMAN, Soyal, 6.40, Mr. H. B. MOORE
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIBBLE
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132, Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. WARNER
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. EDMONDS, Manse Telephone LA 5323
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. WARNER. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelly Road, 11 and 7, Mr. M. J. WEBB
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(continued from page 846)

which provide readable outlines of knowledge on all sorts of subjects, ranging from railways to cricket, and from Scotland Yard to the moon. The books have been highly successful, in the main, I think, because they have concentrated on conveying information on many topics in a simple, unassuming way. *The True Book About the Great Religions*, by Arthur H. Booth (Muller ; 8s. 6d.) is a worthy addition to the series. It deals in very simple outline with the earliest religions, in a chapter entitled " Myth and Magic " ; it describes the beliefs of Judaism, Hinduism, Buddhism, Islam, and Christianity in easily-understood terms. Moreover, the author has managed to avoid the worst pitfall that is in the path of those who produce such books—that of portraying his own religion as the absolute truth, and showing the followers of other religions as benighted heathen. I know nothing of Mr. Booth's qualifications for writing a book of this kind—there is, of course, nothing very original in his story—but he certainly has the gift of making understandable to the ordinary reader abstruse questions and difficult problems. The book is, of course, primarily intended for young people, but I think that many adults would benefit very much from a reading of it.

★

Much more learned, naturally, since it is the latest volume in a series called " The Library of Philosophy and Theology " is *A Dialogue of Religions*, by Ninian Smart (S.C.M. Press ; 18s.). This time, too, there can be no doubt about the author's qualifications, for Mr. Smart is Lecturer in the History and Philosophy of Religion at King's College, London. What he has done, in his new book, is a highly original outline of the various approaches to religion which are possible in the modern world. He has written a series of dialogues on the basic ideas of religion, the contributors to the discussion being a Christian, a Jew, a Muslim, a Hindu, and two Buddhists, one from Ceylon and one from Japan. The problems of polytheism and monotheism, of mysticism, of worship, of the Trinity, and of good and evil, are discussed at some length, and the genial tolerance of the six characters concerned makes the book really rewarding reading.

It is good that we should all come to know something of the ideas and the beliefs of those who share some, if not all, of our ideas, and these two books will be of the greatest help to that end.

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From the Harvard, Massachusetts, Calendar

Pope and Heretic have Tea

The American news agencies are making much of the visit of the Archbishop of Canterbury to the Pope of the Roman Catholic church. The excellent *Inquirer* (London) suggests that it is not too much importance. I don't know which is right. The *Inquirer* sees it as meeting of two amiable old men. From the beginning the statements of the papacy concerning heretics have been far from amiable. Not two gentlemen having a drink together but the infallible church of Rome is conferring with a heretic body. That's news. What shall the two representatives talk about beyond wine and tea ? They can join in cursing the Communists and find common ground in cheering for secular dictators. The *Inquirer* speculates on what Jesus of Nazareth would think about the meeting. Jesus as a Jewish prophet would be utterly confounded at his Kingdom of God being turned into mystery religions having as their function *post mortem* rewards and punishments.

Politics in the Pulpit

If government does not exist to do good things for the people, government has no function.

Basil Ramsay Anderson

By the unexpected death of Ramsay Anderson at the age of 68, the Norwich congregation has been deprived of a highly-esteemed and likable personality. From an Anglican family tradition, he came only later in life to the discovery of Unitarianism and quickly found himself completely at home in the atmosphere of freedom at the Octagon.

A man of quiet faith, thoughtful, sincere and kind, he was active in the visitation of aged and lonely people. He proved a most useful member of the congregation, ready to lend a hand wherever his help was needed, and no less ready with a smile and a joke. He served on the committee and as Senior Warden, and his friendly presence will be particularly missed from the Men's Fellowship, of which he was the Secretary.

The funeral services at the Octagon Chapel and the Crematorium on 30th December were conducted by the Rev. J. A. Kennedy.

J.A.K.

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